THE RED MAN

An Illustrated Magazine Printed by Indians

NOVEMBER 1915

CONTENTS

Enlightened Public Opinion as a Necessity in the Administration of Indian Affairs.

Nez Perce Camp Meetings.

Presidents of the United States and the Indians.

Sturdy Indian of Old Passing into the Shadows.

The Treaty of Traverse des Sioux.

Published Monthly by THE CARLISLE INDIAN PRESS

John Graham's Advice to his Son.

THE main thing is to get a start along right lines, and that is what I sent you to college for. I didn't expect you to carry off all the education in sight—I knew you'd leave a little for the next fellow. But I wanted you to form good mental habits, just as I wanted you to have clean, straight physical ones. Because I was run through a threshing machine when I was a boy, and didn't begin to get the straw out of my hair till I was thirty, I haven't any sympathy with a lot of these fellows who go around bragging of their ignorance and saying that boys don't need to know anything except addition and the "best policy" brand of honesty.

We started in a mighty different world, and we were all ignorant together. The Lord let us in on the ground floor, gave us cornor lots, and than started in to improve adjacent property. We didn't have to know fractions to figure out our profits. Now a merchant needs astronomy to see them, and when he locates them they are out somewhere near the fifth decimal place. There are sixteen ounces to the pound still, but two of them are wrapping paper in a good many stores. And there are just as many chances for a fellow as ever, but they're a little gun shy, and you can't catch them by any such coarse method as putting salt on their tails.

GEORGE HORACE LORIMER.

A magazine issued in the interest of the Native American

The Red Man

VOLUME 8 NOVEMBER, 1915 NUMBER 3

Contents:

ENLIGHTENED PUBLIC OPINION AS A NECESSITY IN THE ADMINISTRATION OF INDIAN AFFAIRS—
By Oscar H. Lipps – – – – 75

NEZ PERCE CAMP MEETINGS—
By Mazie Crawford – – – – 80

PRESIDENTS OF THE UNITED STATES AND THE INDIANS—
From the Salem News – – – – 83

STURDY INDIAN OF OLD PASSING INTO THE SHADOWS—
By C. Nick Stark in Detroit Free Press – – 87

TREATY OF TRAVERSE DES SIOUX—
By John A. Arnold in Minneapolis Tribune – 92

THE FIRST AMERICAN GIRL TO BE PRESENTED AT COURT—
From the Milwaukee Free Press – – 100

OUR GIFTS FROM THE INDIAN—
From the Detroit Free Press – – – 105

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OSCAR H. LIPPS, Superintendent.

INDIAN SANITORIUM—FORT LAPWAI, IDAHO

Enlightened Public Opinion as a Necessity in the Administration of Indian Affairs:*

By Oscar H. Lipps.

THE great human element entering into the Indian problem makes the Indian Bureau one of the most difficult, complex, and responsible administrative departments of our Government. Charged with the duty of protecting the health, of providing educational advantages, of safeguarding the lives and property of 300,000 more or less dependent people, and of maintaining law and order among this large number, widely scattered and isolated as they are, the head of the Indian Bureau finds himself burdened with a responsibility so great as to be well-nigh appalling to the thoughtful, sincere man of high ideals and righteous purpose. Then, when we consider the numerous strong and ever-pressing influences, often conflicting in their demands, which are constantly being brought to bear upon him and his subordinates to induce them to deviate from fixed policies which have been carefully worked out and decided upon for the progress and welfare of the Indians, it is little wonder that many conscientious workers in the Indian Service either break down under the strain or give up in despair.

The success of the administration of Indian affairs, in the last analysis, must be measure by the influence it has on the advancement of the Indian toward self-support and intelligent citizenship through incentive, industry, and right training. Nowhere is the old maxim "The idle mind is the Devil's work shop" more true than on the average Indian reservation. Wherever idleness is the rule, there famine stalks abroad, and vice, disease, and discontent invade and destroy. Recognizing this fact and realizing that the dormant energy and resources of the Indian must be developed and made the basis of his future welfare, support, and progress, about two years ago the present Commissioner of Indian Affairs began a

*A paper read at the Lake Mohonk Conference on the Indian and other Dependent Peoples, Mohonk Lake, N. Y., October 20, 1915.

widespread campaign for improving industrial conditions on Indian reservations. He sent out instructions to all superintendents and farmers in the field, directing them to employ every reasonable means at their command to get the Indians under their charge to take advantage of their opportunities with a view to utilizing their resources to the fullest possible extent. During this time more than three million dollars have been expended in the purchase of live stock, farming implements, seeds, etc., in order to enable Indians to cultivate their farms and to utilize their grazing lands. The plan provided for giving to Indians every possible assistance; able-bodied Indians who were without funds with which to purchase necessary farm equipment and who, in the judgment of the superintendent, would make good use of such equipment, were to be assisted from what is known as the reimbursable appropriation. In other words, it was made plain that the old Biblical injunction, "In the sweat of thy face shalt thou eat bread," must be made to apply to the Indian as well as to the white man. This industrial program began last year and was conducted with very gratifying results. During the present year it has been even more successful, so that today on any reservation where the soil and climate are suitable for the growing of crops, there is no good reason why any able-bodied Indian who is willing to work should go hungry.

During the past summer I visited eight different Indian reservations in the Northwest. I spent several weeks on reservations in western Montana. Never before in the history of that country have there been such enormous crops as have been harvested there this past season. Everything possible has been done to assist the Indians in their farming operations. On the Flathead Reservation, a total of $55,000 was expended the past season in purchasing seeds, farming implements, teams, etc., for those Indians, as against $1,300 spent for like purposes the year previous. On the Blackfeet Reservation, approximately $10000 was expended the past season for implements, seeds, etc.,as against $170 expended for like purposes the year before. On the Fort Belknap Reservation, $110,500 was expended during the past season for live stock, farming implements, seeds, etc., as against $1,600 the previous year. On the Fort Peck Reservation there was expended the past sesaon $54,000, as against.$3,700 the year previous. On the Tongue River Reservation there was expended $35,000 the past season as against $6,000 the year previous, and on the Crow Reservation there was expended during the past season $23,000. All of these represent expenditures for the industrial advancement of Indians on reservations in Montana. Similar, and even larger amounts, have been expended for Indians on many other reservations throughout the country. On many of these reservations, the Indians have more than doubled the size of their cultivated farms, and I saw any number of

them harvesting bountiful crops. They were industrious, interested, and apparently happy and contented.

These results have not been accomplished without opposition. The personal wishes of the Indians have had to be frequently disregarded. Superintendents have had to insist on the Indians staying on their farms and working. For some, simply a request to do so was sufficient; for others, persuasion answered the purposes; for still others, it required constant urging. Permission has been denied them to hold dances during the farming season; they have been denied permission to go off on long trips or to attend Wild West shows when their work at home demanded their attention. Eternal vigilance and strict discipline have been necessary to keep many Indians at home and in their fields, and herein the professional agitator discovers a new field for his activities.

It would require very little on many reservations to cause the Indians to become dissatisfied and a single troublemaker can, in a very short time, undo the accomplishments of years. It is remarkable how quickly the apparent content, industry, and tranquillity are frequently disturbed on many of our Indian reservations. In these days, it appears to be little trouble for a malcontent to secure a hearing, and even to hold the attention of prominent persons influential in the affairs of the country, and frequently without regard to the personal integrity and reliability of the complainant.

On one reservation that I visited recently, there had shortly before been two persons busily engaged in inducing the Indians to believe that the superintendent was unjustly treating them; that he had no right to restrict them in the use of their trust funds and to see that they expended their money wisely and for things that would contribute to their permanent welfare. One of these persons was a woman calling herself a "Princess," and claiming to be an Indian and a personal representative of the President. She succeeded in getting quite a following on the reservation, mostly from the nonprogressive class, but was finally arrested, indicted, and convicted for introducing liquor on the reservation. Her companion, or at least co-worker, was a mixed-blood Indian, educated and well appearing, but who had served terms in prison for introducing liquor on another Indian reservation and had served at least one term in the State penitentiary for some such crime as cattle stealing. Such people as these sometimes go about from reservation to reservation inducing Indians to make false statements and affidavits, reporting heart-rending stories of starvation and suffering and, thus securing for a time at least recognition and support sufficient to enable them frequently to continue their nefarious work for months and even years.

On four reservations that I visited during the past summer, and where the Indians are farming as they have never farmed before, the superin-

tendents said to me that they realized that no matter how well they succeeded in getting the Indians to work and in improving conditions on their reservations, it was only a question of time when, if they remained in the Indian Service, they would be compelled, in all probability, to suffer humiliation and defeat at the hands of some irresponsible agitator. Even now they are forced continually to defend themselves and their actions, no matter how highly commendable their actions or how thoroughly sincere and honest they themselves may be. It is not surprising, therefore, that such men can see no future happiness and honor awaiting them as a reward for successful effort.

As an example of the means frequently employed to mold public opinion to the ultimate disadvantage of the Indian, a more or less popular magazine recently published an article under the taking title: "Skinning Our Indians." Much bold-face type was used to emphasize either the editor's or the writer's viewpoint, and altogether it revealed, if true, an intolerable state of affairs. If this writer had only given the sources of his information and the names of his informants, there would be little doubt in the mind of the public as to the deep-seated motive somewhere back of this story. The writer of this article may have been moved by a deep sense of public duty, but if so there can be little doubt that he has unwittingly permitted himself to be made a tool in the hands of people who have long been known as past grand masters in the art of skinning Indians. Surely the ways of the grafter are many and his deceit is past finding out. His hands are the hands of Essau but his voice is the voice of Jacob. In sheep's clothing he crieth aloud and the people hearkeneth that he may take courage. And thus the skinning of the Indian is sometimes accomplished in spite of the protests of those who are conscientiously and persistently trying to protect him.

If the Indian Bureau would yield to the wishes of those who would take undue advantage of the Indian, and refuse to protest against the many schemes that are constantly being devised for the purpose of unjustly depriving him of his land and property there would be, no doubt, for a season at least, little opposition on the part of those who are now so persistently filling the news columns with distorted reports of neglected and starving Indians. But as conditions now are, the average reservation superintendent is looked upon by many as a dishonest autocrat and tyrant. Until public opinion changes and gets a clear mental focus on the situation there is little to encourage conscientious, self-respecting men to continue indefinitely fighting the Indian's battles. In fact, one of the great needs of the hour is honest, fearless, efficient men capable and willing to make the sacrifice necessary to successfully carry out the policies of the administration in regard to the conduct of Indian affairs.

To sum up, the great present-day need in the administration of In-

dian affairs is the united, sympathetic support of all organizations having for their object the welfare of the Indian, and confidence on the part of the Indians themselves and of the better class of citizens throughout the country, in those who against great odds are laboring to uplift and protect this dependent people. It is not more laws or different systems and organizations that are so much needed on the part of the Indian Bureau in order to successfully administer Indian affairs, as it is the united moral support and confidence of the American people. There must be an enlightened public mind as a basis for the awakened public conscience. Until this can be developed, it is futile to talk of improving the economic and social condition of the American Indian through legislation.

With apologies to Mr. Kipling, I will close with the sentiment expressed in these lines:

Lift off the Red Man's burden—
In quiet patience bide;
Keep back the voice of anger,
Suppress the show of pride.
By simple speech and action
A thousand times made clear,
Seek how to make him better,
Thy precepts to revere.

Lift off the Red Man's burden—
Not with a tyrant's hand;
But with a righteous purpose,
By justice firmly stand.
Be watchful, kind and patient;
Let nought your hopes dismay,
Hold fast to truth and onward plod
Where duty leads the way.

Lift off the Red Man's burden—
Let pass the old reward,
The hate of those ye fetter,
The blame of those ye ward.
By all your acts of weakness,
By all the deeds ye do,
This simple, native people
Shall judge your God and you.

Nez Perce Camp Meetings:

By Miss Mazie Crawford.

CAMP meeting among the Nez Perces means more than just a place to camp and hold services—it is the dividing line between Christianity and heathenism. Before Christianity came among them, their old way of celebrating the Fourth of July was to go into camp for two or three weeks and drink, gamble, dance, race horses, trade wives, and practice all the degradation of their old customs.

After some of them became Christians and the churches were established, the Christians would camp about their churches, while the heathen would have their own camp and hold their own people and in every way possible try to make inroads among the Christian band.

Some twenty years ago there was an agent here who loved the spectacular and invited the Christians to camp with the heathen on agency ground and have one great celebration. The Christians could hold their services as usual, but the heathen would also celebrate in their own way. No one but the missionary, Miss McBeth, saw the danger or protested against it and refused to go or have any part in it. But the majority ruled, and it was one great camp with an awful mixture of heathenism and Christianity. Each year afterward they camped together and heathenism grew rampant while there was less and less religion till the Lapwai church was little more than a name.

At last after four or five years the native elders and Sunday school superintendent saw all the evils and the danger to their cause and decided to make a separation and again have their own Christian camp. A few weeks before the Fourth, an elder announced in church that on a certain day the Christians would go into camp in a meadow beside the mission ground and that they expected every Christian to be there, but if any of

them chose to pitch their tents with the heathen camp, which was just on the other side of the mission, the command was for them to stay there, for there was to be no crossing over, not even to the Lord's supper on the Sabbath day. Then for the next few weeks feeling ran high to think any one would try to "separate the hearts of the people." One of the heathen leaders rode around the church calling out, "No man has any right to separate the people; the Lord will do that when He comes." "Let us all have one heart," they cried and well they knew it would be a heathen one. It seemed to be almost a hand-to-hand conflict with the devil.

At the time appointed heathen and Christian pitched their camp on their own grounds, the Christian a small but fearless band, and the heathen a great multitude. There was just the mission field between, and we could hear the songs of Zion on one side and the beat of the tom toms on the other. The next year the same battle was to be fought over again, but the Christians had gained strength from the struggle of the year before, and their camp was much larger, and they said, "Now we think the Lapwai Christians can stand alone and go with the Christian camp if it is held near some one of the other five churches or if they do not go, will stay out of the heathenism here." Then it became the custom to make the rounds of the six churches, a week's services at the Fourth of July each year.

After the opening of the reservation the Nez Perces began to fence up and farm their own fields, and the pasture for the four or five hundred horses that brought the people to these meetings became quite a problem. By this time little towns of white people had sprung up in different places and they always planned to have some counter attraction, or disturb the sanctity of the Sabbath by putting up a ball game near the worship tent, and then it was that the Nez Perces said, "Let us have our own permanent camp where we will be free from the disturbing elements of the wild whites." They acted at once and appointed a committee of six men to go up on the mountain and select a suitable ground on one of their timber reserves which was centrally located. Then they effected a permanent organization with a board of twenty-four members to carry out the plans. Through our good friend Mr. O. H. Lipps, who was then agent here and who entered most heartily into the plan, they secured permission from the Indian Department to use this part of the tribal land. They then put a good strong fence around 640 acres and began to improve it.

The camp was called "Talmaks," which means "Butte on a Prairie," and is most beautiful for the situation. There are groves of large and small pines and great open spaces like fields, and the last of June, when we go into camp, it is all, even up to the roots of the pines, covered knee deep with grass and wild flowers, and there is no more anxiety about pasture.

There is a great spring which supplies the whole camp and is never low-

ered. Each year they make some improvements, have bought a new worship tent and made seats which accomodates five hundred people, have bought tents for visiting white ministers, and have made extra fences and roads.

They go into camp sometimes the last of June and stay for about two weeks. The Nez Perce Camp Meeting Association makes and carries out its own plans and programs and pay all expenses. Beside the regular preaching services by the Nez Perces and white ministers, a teacher comes each year to conduct a class in Bible study, and they pay him and also the musical director who trains the Nez Perce choir, which renders a sacred cantata the closing night.

Then there are children's meetings, Christian Endeavor conferences, temperance programs, women's missionary meetings, a most enthusiastic Fourth of July program, and a great dinner. They have a Talmaks Band, the association owning the instruments.

Between and after all these services there is time for recreation. They have football, basketball, and croquet on the grounds, and such good times they have playing these and other games.

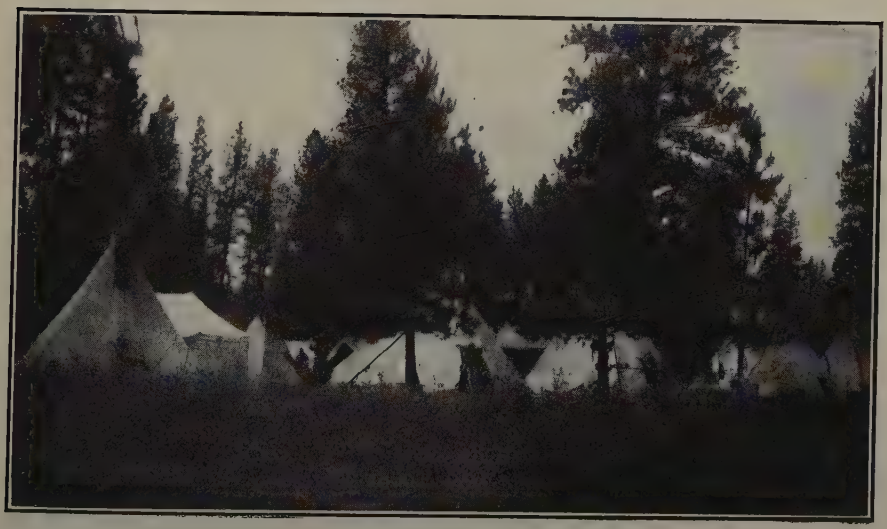
What has this camp meeting done for the Nez Perces? It has given them a good, safe place to go where they will be free from the degrading influences of a class of white people or their own heathen camp. It has developed them in making and carrying out their plans and bearing responsibility. It has given them good, safe pleasures, together with the worship not apart from it. They are built up spiritually and mentally, for they must work under the Bible teacher and the musical director. It has been good for them physically, for the two weeks spent among the pines in the life-giving mountain air, besides the purest of springs, with a most wonderful view toward mountain and over prairie, is enough to renew and invigorate the most indifferent.

What has become of the heathen camp which once seemed to have almost taken possession? It is still here, but has dwindled to a few tents with less and less spirit, till we think each year will surely be the last.

The Christian camp grows larger till the average attendance is about eight hundred, and they seem to grow more and more interesting and realize how much the camp meeting has done for them. I like the way a young Nez Perce man put it into a recent letter, "Talmaks is helpful, no matter what way you look at it,—all is there to add vigor to the body, refreshen the mind, and best of all come into closer communication with our heavenly Father, the provider for all our needs—worship, work, play, singing."

The work advances and while there are no radical changes, we are glad to see them just a little better year after year and know there is still room for improvement and something to strive for.

Nez Perce Indians Going to Camp Meeting



Nez Perce Indian Camp Meeting Camp.

Nez Perce Indian Camp Meeting Choir.

Returned Students' Band—Nez Perce Camp Meeting.

Presidents of the United States and the Indians:

From the Salem (Mass.) News.

HOW best to secure the independence and prosperity of the North American Indian is a question that has projected itself before each administration, from that of President Washington to President Wilson.

That the welfare of these people is eliciting as much interest from public officials and private citizens today as at any time in the history of the United States is made evident by the measures brought forward for consideration by both State and Federal Governments looking toward the betterment and protection of these people.

A paper read by Gen. R. H. Pratt before the Society of American Indians, and published in that society's journal, reviews the position taken by some of the Presidents of the United States in regard to the Indian questions, and sets forth expression from these executives embodying sentiments of the widest humanity. General Pratt says in part:

"It seems to me best that we consider now and always the earnest and official views about Indians and their welfare coming from our greatest rulers, who have had responsibility for their care and progress in civilization."

President Washington Said:

I CANNOT dismiss the subject of Indian affairs without again recommending to your consideration the exigencies of more adequate provisions for restraining the commission of the outrages upon the Indians without which all specific plans may prove nugatory. To enable by competent rewards the employment of qualified and trusty persons to reside among them as agents would also contribute to the preservation of peace and good neighborhood.

If in addition to these expedients an eligible plan could be devised for promoting civilization among the friendly tribes, and for carrying on trade with them upon a scale equal to their wants, and under regulations cal-

culated to protect them from imposition and extortion, its influence in cementing their interests with ours could not but be considerable.

I add, with pleasure, that the probability even of their civilization is not diminished by the experiments which have thus far been made under the auspices of government.

The accomplishment of this work if practicable will reflect undecaying luster on our national character and administer the most grateful consolation that virtuous thoughts can know.

President Jefferson Said:

IN TRUTH, the ultimate point of rest and happiness for them (the Indians) is to let our settlements and theirs meet and blend together, to intermix and become one people. Incorporating themselves with us as citizens of the United States is what the natural progress of things will bring on; it is better for them to be identified with us and preserved in the occupation of their lands than to be exposed to the dangers of being a separate people.

President Madison Said:

THE peace and friendship of the Indian tribes of the United States are found to be so desirable that the general disposition to pursue both continues to gain strength.

I am happy to state that the facility is increasing for extending that divided and individual ownership which exists in moveable property only to the soil itself, and of thus establishing in the culture and improvement of it a true foundation for a transit from the habits of the savage to the arts and comforts of social life.

President Monroe Said:

EXPERIENCE has clearly demonstrated that independent savage communities can not long exist within the limit of a civilized population. The progress of the latter has almost invariably terminated in the extinction of the former, especially of the tribes belonging to our portion of the hemisphere among whom loftiness of sentiment and gallantry of act have been conspicuous.

To civilize them and even to prevent their extinction it seems to be indispensable that their independence as communities should cease, and that the control of the United States over them should be complete and undisputed. The hunter's state will then be more easily abandoned and recourse will be had to the acquisition and culture of land, and to other pursuits tending to dissolve the ties which connect them together as a savage community and to give a new character to every individual. Their civilization is indispensable to their safety.

President John Q. Adams Said:

AS independent powers we negotiated with them by treaties; as proprietors we purchased from them all the land which we could prevail upon them to sell; as brethren of the human race, rude and ignorant, we endeavored to bring them to the knowledge of religion and letters. The ultimate design was to incorporate in our own institution that portion of them which could be converted to the state of civilization.

We have been far more successful in the acquisition of their lands than in imparting to them the principles or inspiring them with the spirit of civilization. But in appropriating to ourselves their hunting grounds we have brought upon ourselves the obligation of providing for them with subsistence, and when we have had the rare good fortune of teaching the arts of civilization and the doctrines of Christianty, we have unexpectedly found them forming in the midst of ourselves communities, claiming to be independent of ours and rivals of sovereignty within the territories of the members of our Union.

This state of things requires that a remedy should be provided, a remedy which, while it shall do justice to those unfortunate children of nature, may secure to the members of our confederation their rights of sovereignty and of soil.

President Jackson Said:

WHILE professing a desire to civilize and settle the Indian we have at the same time lost no opportunity to purchase their lands and thrust them farther into the wilderness—two policies wholly incompatible. By this treatment they have not only been kept in a wondering state, but been allowed to look upon us as unjust and indifferent to their fate. Thus, though lavish in expenditure upon the subject, the Government has constantly defeated its own policy, and the Indians receding farther and farther have retained their savage habits.

If they submit to the laws of our State, receiving like other citizens protection in their person and property, they will ere long become merged in the mass of our population. If they refuse to assimilate they are doomed to weakness and decay.

President Grant Said:

THE proper treatment of the original occupants of this continent, the Indians, is one deserving of careful study. I will favor any course toward them that tends to their civilization and ultimate citizenship.

President Cleveland Said:

THE conscience of the people demands that the Indians within our boundaries shall be fairly and honestly treated as wards of the Government and their education and civilization promoted with a view

to their ultimate citizenship. I would rather have my administration marked by a sound and honorable Indian policy than by anything else.

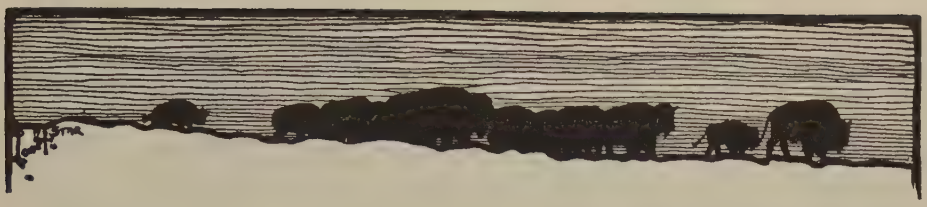
Governor Seymour Said:

EVERY human being upon our continent or who comes here from any quarter of the world, whether savage or civilized, can go to our courts for protection, except those who belong to the tribes who once owned this country. The cannibals from the islands of the Pacific, the worst criminals from Europe, Asia, or Africa, can appeal to the law and courts for their rights of person and property, all, save our native Indians, who above all, should be protected from wrong.

(The following is General Pratt's closing statement:)

"We have levied taxes upon our own people, raised and expended on account of the Indians $500,000,000, catering to a false system of control which forces them to continue in tribal masses. We continue to enlarge this indurating system at increased expense, refusing to listen to the wisdom of the fathers, are decoyed by the voice of those who fatten on exploiting and consolidating Indianism under many guises.

"Let me in closing submit for your pondering what Lowell through Hosea Biglow said, 'The great American idea is to make a man a man, and then to let him be.'"



Sturdy Indian of Old Passing into the Shadows:

By C. Nick Stark in Detroit Free Press.

AT THE edge of the timber-fringed shore of the Tulalip Reservation sat an old Indian woman in her canoe. Wrinkled and bent from many moons of toil and hardship she presented a pathetic figure—a type of a fast vanishing race.

In an extreme corner of the reservation lay her home, and she must paddle several miles over the laughing waters of Puget Sound to reach it. Her lord was on a shopping expedition at the commissary department, and she was waiting his return. Like her pale-face sisters she had been compelled to adopt the "waiting" policy—another illustration of the white man's pernicious example. For a long time the old women had sat there, immovable as a Sphynx and unmindful of the signs of life around her. She was veiled in the tradition and mystery of the olden days of the Indian. Within a stone's throw of the silent figure stood the schools and industrial institutions of the agency, and as we passed up the cement walk toward the superintendent's office an extremely pretty and fashionably gowned young woman of bronze complexion swept gracefully toward us. In a soft, well-modulated voice she extended the hospitality of the reservation.

The Belle of Tulalip.

THIS interesting young person proved to be Meenowa, the belle of Tulalip, and she typified the new life of the Indian in striking contrast to the withered old woman who sat staring into the shadowland of the past. The light of the stars shone in Meenowa's eyes as she told of the triumphs of the girls' basketball team and what education had accomplished for the people of her race.

At the general office we found Dr. Charles M. Buchanan, superintendent of the agency, which includes the reservations of Tulalip, Lummi, Swinimish, and Port Madison. Dr. Buchanan is a big man in Indian affairs—a man of broad capacity, splendid executive ability, and a sympathetic understanding of the Indian nature gained through twenty-one

continuous years of work on the Tulalip Agency. The term "superintendent" in his case embraces a wide range of usefulness. Not only do the vast general duties of that office devolve upon Dr. Buchanan, but he is the big medicine man of the agency and officiates as the supreme court in legal affairs. Each reservation is under the necessity of having its own court and its own police, but at Tulalip Dr. Buchanan act as judge, and he is the last court of appeal for litigants in the other reservations.

The White Man's Greed.

"THE Indian of Puget Sound stands unique in Indian history," said the Doctor. "Never has he been supported or subsisted, either by the Federal Government or by the State government. The Indians of the Tulalip Agency have always been the friends and allies of the whites. During the Indian war they maintained, under Chief Pat Kanim, a band of eighty scouts who co-operated with the United States Government.

"The treaty of Point Elliott, made by Governor Isaac Ingalls Stevens, at Mukilteo, or Point Elliott, Washington, January 22, 1855, provided for the Tulalip Agency and its reservations, and the cession to the white man of the very choicest and most valuable part of the State of Washington, including the cities of Seattle (named after one of our famous chiefs, who is buried at Port Madison), Everett, and Bellingham. In short, the Indians of Tulalip Agency donated the white man all of the great town sites of Puget Sound, Tacoma and Olympia alone excepted. No Indian has given more to the white man—no Indian has received less.

"The Indians of Puget Sound were a self-supporting people because they were, and are, a fisher folk, subsisting on the bounty of both sea and shore. When the white man first came they made no attempt to dispossess the Indian from his natural resources. On the contrary, they affirmed these resources to the Indian by solemn treaty pledges. It is a right that is vital to these Indian people, a right that has been neither questioned nor disturbed for over a half a century—until within the last ten years. Since the days of recent more serious settlement, their fishery locations have become the causes of endless disputes and endless attempts to dispossess the Indian by legal technicalities and quibbles. Now that the whites occupy, utilize, and capitalize both land and water there is a very distinct tendency to crowd the Indian from either or both."

Visitors to the reservation cannot fail to notice a totem pole, which for completeness in design and skill in workmanship is considerably superior to those of which the cities of Seattle and Tacoma boast. It rises to a height of sixty feet and the symbolic figures are beautifully carved. One of our party was preparing to take a snapshot of the pole

when an Indian in blue jeans passed. He was hailed with a request to get into the picture.

"Surely. I would be very pleased to," said he, with a Chesterfieldian bow.

Asked who was responsible for the pole, he smiled enigmatically and observed, "One of our Indians on the reservation built it."

A short time later, in conversation with Perry L. Sargent, chief clerk of the agency, who has passed many years on reservations, he told me the pole was built by William Shelton, the model Indian of Tulalip.

"He is really a superior Indian. You must meet him."

Thereupon Mr. Sargent took me to where a man was guarding two refractory Indians who were working out a sentence on a cement walk. The guard was the same Indian who had posed for us in front of the totem pole. Modest William Shelton had side-stepped credit for his handiwork.

This Indian was at once an aristocrat and "a man of the people." His father was a big chief in the olden days, and Shelton, who is now, at 46 years of age, in the full vigor of a clean and industrious life, is an interesting blend of the old and the new. Though he speaks his native tongue fluently, he has an excellent command of English, and his voice is deep and melodious. Keen eyes flash intellectuality from behind a pair of heavily-rimmed spectacles. Sympathy, honesty, and sincerity of purpose in his efforts toward modest accomplishment are dominating phases of his character. The example set by William Shelton has done much for the Indians of Tulalip. Not only do the Indians exhalt him, but Dr. Buchanan and all white attachés of the agency designate Shelton as a man whose personality would make him stand out in any community.

Learns the Bad with the Good.

THE gentle wash of the waters of the Sound, the sighing of the wind through the odorous cedars, and the carolling of woodland birds—these all made a charming orchestral accompaniment to the musical intonations of William Shelton's voice, as he opened the pages of the past and spoke mournfully of the physical decline of his race.

"With all the efforts of the white man toward his betterment, through educational and religious influence, the Indian has never learned how to live in the white man's environment," said he. "In the old days, when the children were reared in the open, they were much stronger and more healthful. They were subjected to all manner of hardships. Their schools were those provided by nature—the forest and the stream—and they were taught to be brave, honest, and just, one to the other. Disrespect to their parents, or older Indians, was a grave offense.

"The parents of those days were terribly strict. They permitted no

excuse for dishonesty or disobedience. One of my earliest childhood impressions was the story of the hanging of a boy by his father for the theft of a potato. The old man declared that was the only way in which to wipe out the disgrace.

"How different today! Our Indians grow up delicate and stunted, and many of them soon die. They don't know how to live according to the white man's rules of civilization. The children are often saucy to their parents and elders, and are prone to tell untruths. Mind you, I am not disparaging the education of the Indian, only it is too bad that in his contact with the pale face he must also cultivate the latter's frailities.

"I did not go to school until I was 18 years old. Then I attended only two years. But I have read much, and I study out things for myself. The ideas for the designs for that totem pole I got from the old Indians, and I worked on it in spare times. It is made from a cedar tree, and it took me a year to complete it. The schools of the agency aim to give a practical education, and, under the superintendency of Dr. Buchanan, they have accomplished much. He is a fine man—strict but just, and always standing out for the rights of the poor.

Divorces, Firewater, and Religion.

"THESE two men I am guarding here celebrated too much on the Fourth of July. One of them is a cousin of mine, and he is an old offender. White men obtain the liquor for the Indians, and the latter will never betray the sources of their supply. The Tulalip court will average between 150 and 250 cases of all kinds per annum, and perhaps the smaller number (150) of convictions. These are largely sentences to work upon the road or some needed public improvement. We had a jail on this resrvation once, but now only two cells are maintained under the carpenter shop. Our police department consists of the chief of police and two assistants. That is all that is necessary for our population of 537. The other reservations of the agency also maintain departments. Serious criminal cases are rare, but there are plenty of civil suits.

"Divorce cases? Oh yes, we are right up to date on those. In the old days the Indian was obliged to stick to matrimonial obligations, whether he had one wife or several, but now he emulates the white man's ways in his love affairs. The causes for divorce are various. Maybe the woman is a flirt, or the man is shiftless or a drunkard. I always sympathize with an Indian who is a victim of firewater. The white man who gives it to him is the worse offender of the two. I have never tasted liquor myself, nor have I ever used tobacco. My idea of a good time is to take my wife and childern to Everett, Bellingham, or any of the accessible cities on the Sound and visit the theaters and the stores.

"Most of our people are Roman Catholics, but not long ago a

strange sect called the Shakers originated from some mysterious source Their frenzied methods of worship at first caused considerable antagonism, but the religion seems to have become firmly planted among many of our people.

Inexpensive Intoxication.

"THE Shakers shake themselves into a state of intoxication, and, as it has reclaimed a lot of unfortunate Indians who formerly drank whiskey, I, though I am a Catholic myself, think it is a good thing. Two hundred of the Shakers celebrated the Fourth of July by getting gloriously drunk without the aid of whiskey. That is better than shaking for the drinks, and they don't have the 'big head' next day.

"Friend, I wish you could visit us on January 22, potlach day. That is the time we celebrate the signing of the treaty. It is a day for giving. The Puget Sound Indian is improvident. He does not create, earn, or hoard money except to collect enough to give away at potlach, which is designed to give him such a reputation for generosity that his name will never be forgotten. On these occasions each year the old Indians perform the ancient tribal dances and make speeches telling of bygone customs. Then the newer generation take possession of the potlach building and dance and tango and other barbaric creations of the white man."

Our little steamer, the *Argos*, whistled a warning of her approach, and I bade William Shelton, noble red man, a regretful good-bye. Beautiful islands and mountains were mirrored in the sky as we steamed toward Everett. Over the starboard bow we glimpsed the old Indian woman in her canoe, which skimmed slightly over the placid bosom of the Sound, as she paddled industriously in the direction of her wilderness home, near to Nature's heart.

Treaty of Traverse des Sioux:

By John A. Arnold, in Minneapolis Tribune.

VISITORS who have made the grand rounds of the Minnesota Capitol have had pointed out to them by the guide the famous historical painting by Millet, "The Signing of the Treaty of the Traverse des Sioux," which hangs on the south wall of the governor's reception room.*

On other walls are battle scenes in which Minnesota regiments took part. But this painting by Millet is a picture of peace, peace between the white men and the red, a peace that meant so much to both that after sixty years the signing of this treaty is counted one of the most notable incidents in the history of the Northwest. That treaty meant the opening to settlement of half the State of Minnesota, and parts of Iowa and South Dakota.

There is present interest in the story, for there is pending in the Legislature a bill to appropriate $1,000 for the care and improvement for the coming two years of the old treaty site, which the State owns, and which the Daughters of the American Revolution have marked by a stone and tablet. Some day a monument will mark the spot, and the monument will mean more than many that merely mark the spot where men fought and died.

Treaty Signed July 23, 1851.

THE Treaty of the Traverse des Sioux was signed July 23, 1851. The circumstances leading to its demand and the incidental history of the treaty itself were given in some detail by Thomas

* A halftone reproduction of this painting was published in the October, 1914, issue.

Hughes in a paper prepared for the Historical Society about fourteen years ago. From Mr. Hughes' paper most of the following facts have been taken.

This was not the first treaty that had been attempted, for ten years previous Governor Doty of Wisconsin, which then included much of Minnesota, had arranged a treaty with the same tribes at Traverse des Sioux, which was then in the Territory of Iowa, and two weeks later with other tribes at Mendota. His treaty gave to each family 100 acres of land and provided for full citizenship after two years probation. His treaty virtually created another Indian territory of the Northwest, in which all remnants of tribes could be collected under a government of their own. Governor Doty's treaty was not ratified by the Senate of the United States.

Minnesota Covets the Land.

FOR ten years matters remained as they were. Little was known about the country west of the Mississippi, as only fur traders and missionaries had visited it. But by 1850 the country was fairly well known in its general aspects. Several steamboat excursions were run up the Mississippi and Minnesota Rivers, and hundreds of people made the trips, returning with glowing accounts of the beauty of the scenery, the desirability of the country for settlement, and setting at rest the questions about navigation on the river. Minnesota, then a newly made territory, wanted that land.

But the Indians also wanted it, and since it was theirs they guarded it jealously, as many venturesome squatters found to their surprise and cost. Settlers kept arriving at St. Paul and St. Anthony, and there they had to stop, willing as they were to go on up the Minnesota. Governor Ramsey and H. H. Sibley, then the territorial representatives in Congress, made such urgent demands on the Washington Government to do something that finally Governor Ramsey and Col. Luke Lea, Commissioner of Indian Affairs, were appointed to conclude a treaty with the Sioux for the sale of their lands. No better news ever came up the river to the settlements clustered around the Falls.

A Famous Trading Place.

PREPARATIONS for the expedition into the Indian country were commenced as soon as practicable. Traverse des Sioux was selected as the place for the treaty. The name was the French

translation of the Indian "Oiyuwega," meaning crossing or ford, and it was known far and wide as a trading and meeting place of Indians and traders. This ford was about two miles down the river or north of the present city of St. Peter, perhaps about where the Chicago and North-Western Railroad turns to the west after leavng St. Peter. There is a station on the railroad known as Traverse, but it is a mile or more inland from the old site of Traverse des Sioux.

The place was a natural trading spot. To the east and north in that day were forests; west and south the forests began to give way to the prairies. The Minnesota made a big dip to the south, so Indians who did not care to paddle its tortuous length could easily cut across. The river could not always be forded; but it could be crossed there if anywhere.

Traverse des Sioux had been a headquarters for traders for more than a half century. As far back as 1815 Provencalle had a trading post there and he maintained it until his death in 1851, and even after that his sons continued it for a year. Other traders had posts there or near, among them Philander Prescott, who opened in 1823, and Alexander Faribault, who came in 1825. Alexander Graham was a comparative newcomer, having arrived in 1849. Most of these men were connected with the American Fur Company, once a formidable rival to the Hudson Bay Company.

Headquarters for Missionaries.

MISSIONARIES to the Indians also made Traverse des Sioux their headquarters and there had chapels, schools and homes. At the time of the great treaty council the little town included the neatly painted school house of the mission, the homes of the two missionaries, Robert Hopkins and Alexander C. Huggins and their families, four old buildings with stables, the trading posts of Faribault and others, three or four log cabins, and twenty or thirty Indian lodges. These were scattered along the west bank of the river, on the terraces.

The commissioners and their interpreters, secretary and others chartered the steamer Excelsior. The boat arrived at St. Paul the evening of June 28, 1851, and the next morning, which was Sunday, proceeded to Mendota, where it was boarded by several traders and Sioux chiefs of the lower bands. A drove of cattle and other pro-

visions was taken on board to supply the party and the Indians. Governor Ramsey went aboard at Fort Snelling, but the troop of dragoons that was to accompany him was not ready and was left behind. The river was high, for the summer had been rainy, and the Excelsior reached the landing at Traverse des Sioux early Monday morning.

Exact Spot Not Known.

THE exact spot of the treaty building is not known, but it was on the second terrace from the water's edge, near an old French graveyard, the location of which is not now known. The State owns the land on which the treaty was held, but ownership was not acquired until long after all landmarks had been obliterated. If a monument ever does commemorate the treaty site, its location will be a matter of guesswork.

Seven tents were pitched for the commissioners and their suite, and over the camp waved the flag. The council house was made of poles covered with a thatch of green branches. A stand was erected for the commissioners aud seats were ranged along the sides for the Indians. The log building which Governor Doty had used in arranging his treaty ten years before was used and so was a kitchen and store house.

The Indians were known to favor a treaty, for their contact with the whites had already begun to change their condition. The traders, who had long lived among the Indians, and who mostly had married Indian women, were also in favor, for many of the Indians were in their debt and they saw a chance to clear their slates at the expense of the Government.

The Indians knew that game was scarcer because of the demand for furs and the more general use of fire arms. It was harder for the Indians to live, as little as they could live on. Besides, the wiser among the Indians knew that the whites were bound to come anyhow, and they believed it better to get what they could for their lands than to be kicked out with nothing.

Indians Straggle in Slowly.

BUT in spite of the willingness of the Indians to treat with the whites they were not at Traverse des Sioux when the commissioners arrived. It was three weeks before the last of the Indians had straggled in. The streams were high and travel through

the wilderness was slow. The time was spent in preparation, sounding sentiment, and in Indian games and festivals.

It is hardly to be supposed that any of the white men on the treaty ground had the prophetic sense to realize the far-reaching effect of the treaty they were about to have a part in, able as many of the men were. It is fortunate for history that James M. Goodhue, first editor in the State and at that time connected with the St. Paul Pioneer, was of the party, and his daily letters from the treaty house and camp form the basis of the historic accounts of what was said and done.

And it is no less fortunate that with the party was Frank Blackwell Mayer, of Maryland, an artist of considerable ability, who was eager to portray Indian figures. His sketches of the council chamber and of the men who participated in the treaty making have been invaluable in composing all subsequent pictures of the scene.

The first session of the council was held on Friday, July 18, and the treaty was signed on Wednesday, July 23. But those five days were not devoted entirely to peaceful deliberations. Some of the chiefs were petulant, and it was hard to pin the great body of the Indians down to anything specific, or to make them understand what they were about to do.

One Session Broken Up.

ONE session broke up in a tumult because of the bitter opposition of one chief to the treaty, and it was only when the commissioners ordered that no more rations should be issued and that the council should end forthwith that negotiations were continued. All night parleys were held by the Indians apart, and it was only after much quibbling that all the details were arranged and agreed to.

Then the treaty, as understood by both sides, was engrossed by the secretary, Thomas Foster. It was signed first by Colonel Luke Lea, Commissioner of Indian Affairs; then by Governor Alexander Ramsey, ex-officio superintendent of Indian affairs in the territory; and then the chiefs and leading men of the Sisseton, Wahpeton, and Wahpekuta bands of the Sioux signed their names, and as he signed each was given a medal.

Some had been taught to read and write their own language and did their own signing; others signed as they were directed.

Legislators in voting on important measures sometimes "explain their vote." So did some of the Indian chiefs. "The Orphan," head chief of the Sissetons, when about to sign paused and said, "Fathers, now when I sign this paper, and you go to Washington with it, I want you to see all that is written here fulfilled. I have grown old without whisky, and I want you to take care that it does not come among us." Another said, "Fathers, you think it a great deal you are giving for this country. I don't think so, for both our lands and all we get for them will at last belong to the white men. The money comes to us, but will all go to the white men who trade with us."

The white men present during the council, besides Colonel Lea and Governor Ramsey, were Thomas Foster, secretary; Nathaniel McLean, Indian agent; Alexander Faribault and Stephen R. Riggs, interpreters, A. S. H. White, Thomas S. Williamson, W. C. Henderson, A. Jackson, James W. Boal, W. G. LeDuc, Alexis Bailly, H. L. Dousman, and Hugh Tyler; and Mr. Goodhue and Mr. Mayer.

As soon as the treaty was signed the tents were struck, the remaining provisions turned over to the Indians, the baggage packed in Mackinaw boats, and the white men departed for St. Paul. On August 5 a similar treaty was signed with the Medawkanton and Wahpekuta bands on Pilot Knob, overlooking Mendota.

Terms of the Treaties.

UNDER the terms of the treaties the Indians ceded to the United States the part of Minnesota and South Dakota west of the Mississippi River and extending as far north as a line drawn from the mouth of the Watab River above St. Cloud, to the mouth of Buffalo River, just north of Moorhead, and reaching on the west to a line drawn from the mouth of Buffalo River south along the Red and Bois des Sioux Rivers, now the western boundary of Minnesota, to the south end of Lake Travers, thence southwest to the juncture of Kampeska Lake with the Sioux River above Watertown, and thence down the Sioux to where it is intersected by the parallel that forms the Minnesota-Iowa line just below Sioux Falls. The ceded lands also embraced a part of northern Iowa.

Several large reservations were excepted. There were 19,000,000 ceded acres in Minnesota, about 3,000,000 acres in Iowa, and more

than 1,750,000 acres in South Dakota. There were nearly 24,000,000 acres in all.

For this princely domain the Indians were to be paid $1,665,000 as follows: The chiefs were to receive $275,000 with which to settle certain business affairs, but which in reality was for the agents in payment of many old debts; for starting the Indians as farmers and to provide them mills, blacksmith shops and other accessories of civilization, $30,000 was set aside.

$1,360,000 Placed in Trust.

THE remaining $1,360,000 was to be held in trust and the interest at 5 per cent annually was to be paid to the Indians for 50 years, when the principal was to revert to the Government. This interest was to be apportioned as follows: Agricultural purposes, $12,000; educational purposes, $6,000; goods and provisions, $10,000; annuities in cash, $40,000.

The treaty provided that peace between the whites and Indians should be perpetual; that liquor should never be allowed to be sold or given to the Indians. The Senate afterward provided that the lands reserved for the Indians should be paid for at the rate of 10 cents an acre whenever it became necessary to remove the Indians to permanent reservations.

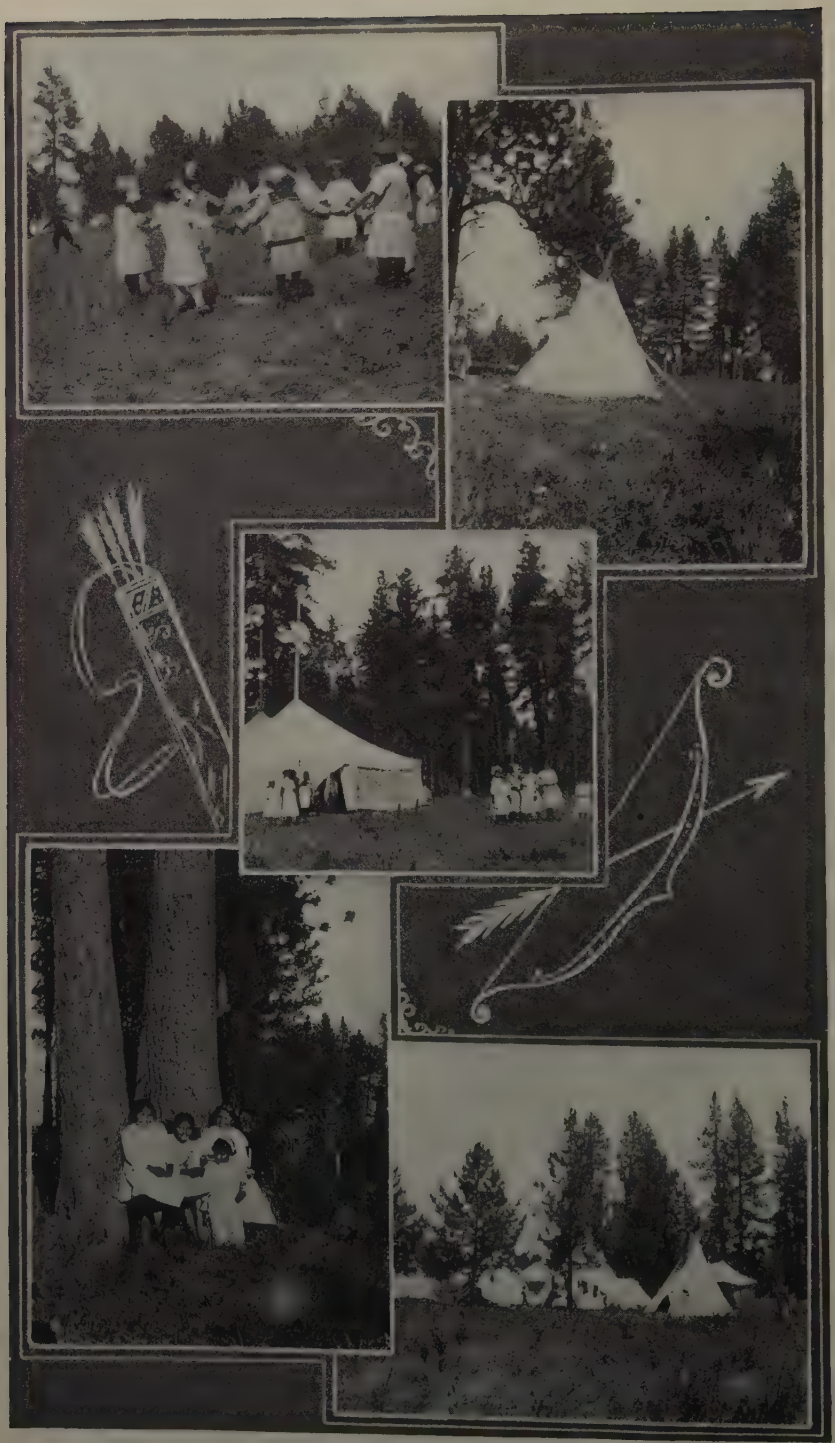
There was trouble afterward in carrying out the terms of the treaty. Some of the Indians were angry when they saw the traders receiving so much money and they charged that they had been swindled. Traders who had not received any of the money stirred up strife, politicians of the opposing party helped, and well disposed persons who believed that the Indians had been imposed upon took up the cause, and finally a Congressional inquiry was started. Nothing came of the inquiry.

Massacres Result of Defaulting.

THE Government carried out the terms of the treaty faithfully and all went well until the Civil War broke out. Then because of the more pressing demands of the troops at the front, payments to the Indians were delayed, and so disgruntled did they become that the massacres of 1862 resulted before the Indians could be made to understand how the irregularities had come about.

Indian Girls in Pantomine—Nez Perce Camp Meeting.

Indian Girls in Pantomine—Nez Perce Camp Meeting.

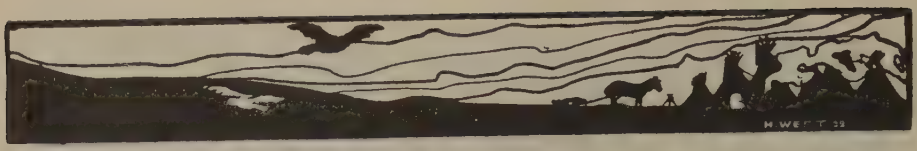


SCENES AT TALMADS—NEZ PERCE CAMP MEETING GROUNDS

The result of the Indian uprising was that Congress abrogated all the treaty rights that had not already been carried into effect, ordered the reservations sold, and the Indians deported to distant reservations. They did not become good Indians after their removal. They had a grouch. Under Sitting Bull, the Sioux made trouble for the settlers in Iowa and Minnesota while the Civil War was on, and General Sully chased them into the Far West. Under the same daring chief the Sioux killed to the last man the command of General Custer in the battle on the Little Big Horn in June, 1876. Through blood and tribulation the Northwest has been won to civilization.

The Indians have not always been treated justly. If they fought they fought for their rights as they understood them. They did not massacre Custer's men; that would imply the slaughter of defenseless and unresisting people. The battle of the Little Big Horn was fought between armed and organized forces, and according to Indian rules, which are harsher than the rules of civilized warfare. Those rules did not provide for quarter, surrender, or prisoners. As Longfellow said in his poem, "The Revenge of Rain-in-tne-face—"

"Which was the right and the wrong?
Sing it, O funeral song,
In a voice that is full of tears,
And say that our broken faith
Brought all this ruin and scath
In the year of a hundred years."



The First American Girl to Be Presented at Court:

From The Milwaukee Free Press.

ONE of the duties of the American ambassador to London of these days is to present American girls at court. One of the duties of the King of England, and of the Queen for that matter, is to stand at one end of a hall while the ambassador brings in the daughters of the wealthy and influential Americans and introduces them to the highest officials of the British Empire.

The King of England does not make a practice of walking back and forth among his people shaking hands right and left with all comers who crave the honor and the fame it will afford. Unlike the President of the United States who does not need to know the name of the man he shakes hands with their majesties bow only to those who have been presented.

It is said of King Goerge that he likes American women right well. He has gone out of his way to pay attentions to the wife of James Hope-Nelson, who was Isabelle Valle. He has bowed most graciously to Lady Wilfrid Peek, who was Edwine Thornburgh. The queen, however, bows only haughtily at these American upstarts. The crop of American girls presented at English court has grown rapidly of recent years. Among the most favored of pure American women without a foreign title in recent years was Ava Willing Astor, whose regal appearance had all the court attaches gaping.

But history shows these present-day social aspirants are only followers of a dusky Indian maid, for the first American girl to be presented at English court was Pocahontas of Virginia.

If accounts are to be believed Pocahontas was a favorite at the English court. She was not well liked by James, the king, but was liked by his queen. Pocahontas, of course. was a princess, daughter of the great Chief Powhatan, ruler of Virginia before the days of the white man. This Indian maid was born in 1594, as near as can be ascertained. She was agile and fond of sports, and there is reason to believe Powhatan was proud of the beauty of his eldest daughter. In spite of her dusky beauty she never would have been known to fame had it not been for the English explorer and colonizer, Capt. John Smith. Smith met the girl soon after he founded his colony at Jamestown in 1607. While making an exploration inland with three other men his party was sur-

prised by the Indians. All were killed with arrows in their backs as they sat around their camp fire.

Smith at the time was away from camp hunting. The first he knew he was shot at from ambush. An Indian guide was with Smith. Lashing his left wrist to the right wrist of the Indian, Smith ran for his life. He compelled the guide to stand between him and the pursuers and thus kept them from shooting. At the same time Smith would stop at intervals and fire at the Indians. His aim was so unerring that he killed three Indians before he finally was cornered in a bend of the James River and captured. He wandered too near to the river and had sank in the quicksands.

The Indians pulled Smith out of the mud and took him to the fire where his companions had been killed. The Indians chafed Smith's limbs, which had been benumbed by the quicksands and soon had him restored to strength.

Life Saved by Indian Girl.

THE Indians evidently had planned to torture Smith to death. He divined their thoughts and demanded that their chief be brought before him. The chief of the band was Opechancanough, a brother of the great Chief Powhatan. When Opechancanough appeared Smith drew a compass from his pocket and showed how it pointed north, no matter which way it was turned. He gave these Indians the first lecture on science. They understood little of what he said but they were impressed by the compass and finally took the captain before Powhatan.

A council was called and Smith was sentenced to die. In the meantime he made friends with Pocahontas and other young girls and boys about the village. They were present to watch the killing. Powhatan was given the club to do the slaying. As he raised it to beat out Smith's brains Pocahontas threw herself on Smith's head. She said not a word but looked up at her father with the uplifted club. Finally the club was gently lowered and Powhatan looked at the chiefs in council.

Their eyes showed they wished the girl's wish be granted. Smith was given the liberty of the camp, but not released. The Indians planned a raid on Jamestown. With Smith a prisoner they believed they could conquer the settlers in it. He knew enough of the Indian language to know of their plans and advised against it. He said the white men had guns which would blow a thousand men in pieces. To prove his power he offered to make marks with a pencil on a piece of note paper and send the paper to Jamestown where he would get medicines to cure a sick Indian.

To prove his boast an Indian messenger was sent with Capt. Smith's note. Messages by writing were new to the Indians and they were

terribly surprised by the captain's power. In his letter Smith told the settlers to make a show of power, such as discharging their cannon against a row of posts. The Indians came back much impressed and no attack was made on the settlement. Smith became such a favorite about camp by making curious things with his knife that Powhatan released him on request of Pocahontas. Powhatan and Smith swore eternal friendship. Soon after his release Smith returned to England. Trouble broke out between the settlers and several white men were taken prisoner.

Captain Argall, who arrived in 1612 as Smith's successor, decided to capture Pocahontas and hold her as a hostage. At that time she was living on the Potomac as the guest of a chief, Japazaws. Argall sent presents to Japazaws and finally offered him a copper kettle if he would betray Pocahontas into his hands.

Japazaws wanted that copper kettle so badly that he contrived to have Pocahontas visit one of Argall's ships in company with Japazaws' squaw. The squaw begged Pocahontas to go on board with her as she was afraid to go alone. While Pochontas was being shown around the ship she was purposely separated from the squaw and made a prisoner. The squaw was given a signal to escape and she fled to the shore. The girl was taken to Jamestown where she was made a prisoner, but otherwise treated with every courtesy. She was give the dress of a white woman and was taught to read and write English. An effort was made to get Powhatan to release all his prisoners, surrender their muskets and also pay a tribute of grain for the freedom of his daughter. Powhatan refused to make the treaty partly because he did not trust his daughter and partly because he feared the English would not keep their word.

Powhatan Asks That Daughter Be Released First.

POWHATAN wanted his daughter to be released before he gave anything to the English. The English feared the treachery of the Indian chief and wanted their muskets and provisions first. Efforts to meet near Jamestown and make an exchange were futile. The Indians would not trust themselves in the vicinity of the white men's cannon and the Englishmen would not venture into the wilderness to make the exchange.

In 1613 Governor Sir Thomas Dale, governor of Virginia, took Pocahontas up the Potomac River to visit her father. They found Powhatan absent and the Indians opened fire on the boat. Dale landed amd burned the Indian village. The brothers of Pocahontas finally approached the boat and visited with their sister, but Powhatan refused to see her or talk with the white men. Historians generally agree that Powhatan never saw his daughter again, and he never was on friendly terms with the white men.

When taken prisoner to Jamestown, Pocahontas inquired for Capt. John Smith in hopes he would release her. She was told Smith had been killed. It is believed the Indian girl had a romantic affection for the daring white captain, but Indians like she was too proud to show it. Eventually young Englishmen in the colony fell in love with her. One of these young men was John Rolfe, a gentleman. She returned his love and agreed to marry him. In the mean time she had been converted to Christianity and had adopted the English name of Rebecca. An appeal was made by Rolfe to Governor Dale to saction the marriage. He gave his consent and Rolfe and Pocahontas were married in April, 1613, at Jamestown.

As far as is known the marriage was a happy one. The bride never repented her act and never wanted to return to her savage brothers. In 1616 Mr. and Mrs. Rolfe left for a visit in England. There the girl was a great favorite. She was able to talk English with readiness and she attracted all by her simplicity and unaffected grace. Among those to receive her with open arms were Lord and Lady Delaware. Although Rolfe was low in rank, Pocahontas was a princess by birth. Her acceptance by Lord and Lady Delaware gave her an entry into the best London society and of course Rolfe was accepted, too.

While some historians say it was Capt. John Smith who introduced Pocahontas in court, records show that statement is an error. Pocahontas had been in England several months before Smith knew of her being there. It is not likely that Lord Delaware delayed presenting the American princess in court. James I was a silly king. He was horrified to learn such a common man as Rolfe had presumed to marry a princess. He also was horrified at a princess who would marry a common man.

Pocahontas never was a favorite with King James I, although the queen bestowed favors on the Virginia girl. It is supposed Smith had much to do with the girl's advance in favor in the eyes of the queen. Yet Smith was rather cold toward the princess when he met her in Plymouth. Pocahontas had not inquired for Smith upon her arrival in England for the simple reason she believed him dead. When he came to call on her several months after, she was overjoyed and running to him threw her arms about him and embraced him.

Pocahontas Reproves Smith for Cold Reception.

SMITH did not make a great show of joy. He had intended that his call be merely a formal one He did not expect that the 13-year-old girl who had saved his life would have more than a small interest in him. He was visibly embarrassed and told Pocahontas that as she was the daughter of a chief it was unbecoming for him, a common soldier, to appear on too great terms of friendship. He told her quietly that King

James would never approve of her friendly act if he heard about it. Pocahontas then rebuked Smith soundly.

"You are not afraid to come into my country and strike fear into the hearts of all, including my father," she said. "Here you seem to be afraid to recognize me as a friend."

Smith called on Pocahontas several times and even wrote a note to the queen. The note is still on the official records of London. In part it follows:

"If ingratitude be a deadly poison to all honest virtues, I must be guilty of that crime if I should omit any means to be thankful. So it was that about ten years ago, being in Virginia, and taken prisoner by the power of Powhatan, their chief king, I received especially from his son Nantaquaus, the manliest, comliest, boldest spirit I ever saw in a savage, and his sister Pocahontas, the king's most dear and well-beloved daughter, being but a child of 13 years, whose compassionate, pitiful heart of my desperate estate gave me much cause to respect her.

"After some six weeks' fattening among these savage courtiers, at the minute of my execution, she hazarded the beating out of her own brains to save mine, and not only that, but prevailed with her father that I was conducted to Jamestown, where I found eight and thirty miserable, poor, and sick creatures to keep possession of all those large territories in Virginia. Such was the weakness of this poor commonwealth as had not the savages fed us, we directly had starved; and this relief, most gracious queen, was commonly brought us by the lady Pocahontas. When fortune turned our peace to war and her father, with the utmost of his policy and power sought to surprise me, having eighteen with me, the dark night could not affright her coming through the irksome woods, and with watered eyes, gave me intelligence, with her best advice to escape his fury, what had he seen, he had surely slain her.

"As yet I never begged anything of the state, and it is my want of ability, and her exceeding deserts, your birth, means, and authority, her birth, virtue, want, and simplicity, doth make me this bold, humbly to beseech your majesty to take this knowledge of her, though it be from one so unworthy to be the reporter as myself, her husband's estate not being able to make her fit to attend your majesty."

While the queen granted Pocahontas some favors, the stingy King James would not permit any generosity.

A year after her arrival in England Pocahontas prepared to embark for America, but she fell sick on the day of sailing and died at Gravesend. Her infant son, Thomas Rolfe, was left at Plymouth with Sir Lewis Steukly, who educated the lad. Upon becoming of age Thomas Rolfe returned to the land of his mother and his descendants form a numerous progeny.

Our Gifts from the Indian:

From the Detroit Free Press.

A NOTEWORTHY incident was reported in the papers some time ago. Thirty Pueblo Indians headed by a chief presented a petition to the United States Government in favor of universal peace and protesting against the horrors of "cilivized" warfare as displayed in the terrible European conflict! This looks as if some Indians, at least, have been considerably misunderstood, and the more sympathetic and intelligent understanding of the Indian now spreading confirms the suspicion. We are fortunately beginning to recognize, before the red man has been entirely submerged or extinguished, that "Good Indian" as not necessarily "Dead Indian." We are awakening to the idea that total destruction of the Indian would be a misfortune to the world—the deprivation of an element that could not be replaced.

Our debt to the Indian for the many gifts he has brought us has not been wiped out by the doubtful blessings we have bestowed on him. Among other things he has given us the snowshoe, the moccasin (called the most perfect foot-gear ever devised), the bark canoe, the conical tent or tepee, from which the Sibley army tent was copied, and the game of lacrosse. The art of maple-sugar making, the cultivation of maize and tobacco and of a native rice of fine flavor are derived from the Indians. The words succotash and hominy are Indian, as well as a host of geographical names of great beauty, and many common terms of speech.

The civilization of the whole of North America has been modified by the existence of an ever-receding frontier of Indian tribes. But for this, observes a writer in *The Theosophical Path*, the white man would have easily explored the whole continent, and, in the absence of opposition,

the American character would probably have lacked certain qualities of hardiness. The Indian's trails, waterways, camping places, and trade routes were adopted by explorers, traders, and settlers, and the railroad followed. In their contact with the Indians the early settlers received many lessons in statecraft and diplomacy from those masters of art, who were also orators of high rank. The story of Penn proves that their diplomacy was not double-dealing. The Indians of the Southwest have something to teach us about irrigation. The climate in former years was as arid as it is today, yet their success was so great that lands now practically worthless were once occupied by large populations. The ruins of pueblos and other remains have proved this. The Smithsonian Institution is making extensive researches into Indian economies, especially in respect to food sources. The Indian could live where the white man would starve in a week.

The study of history compels us to admit that the Indians have many excellent qualities and certain virtues as highly developed as their white supplanters, perhaps more so. Some individuals and even tribes have shown the bad qualities of cruelty, treachery, intemperance, and laziness, but it is now well known that the two former were not so prevalent before the coming of the white man. The drunkenness, of which so much has been heard, is, of course, a modern vice for which the greed of the trader is largely responsible; the laziness was the inevitable sequel to the destruction of the only industry known to most of the tribes—hunting. The Pueblo Indians, who were largely devoted to agriculture, did not lose their industrial habits, and the thousands of successful Indian farmers in the other parts are proving that the Indian is an excellent worker when conditions permit. The Indian looks with astonishment at the American wearing himself out in the feverish race for money. The fighting common between hostile tribes was due to causes similar to those which precipitated what we call "Christian warfare," so that we have nothing to boast of in that manner.

The Indians, on the whole, possess good intellectual capacities. Environment has shown great possibilities of improving members of the lower stocks. Many Indians who have been trained in our colleges have shown high ability. United States Senators and other legislators of Indian blood, capable Indian writers, artists, physicians, and business men are well to the front.

Among Indian women, too, there have been and are many able and devoted representatives. Who can forget the heroine Sacajawea, who saved the Lewis and Clark expedition, and to whom statues have lately been erected at Portland, Oregon, and Bismarck, North Dakota? Catherine Tekatawitha, Louise Sighouin, and many others in more recent times have stood for the highest ideals. The Indian girl makes an excellent

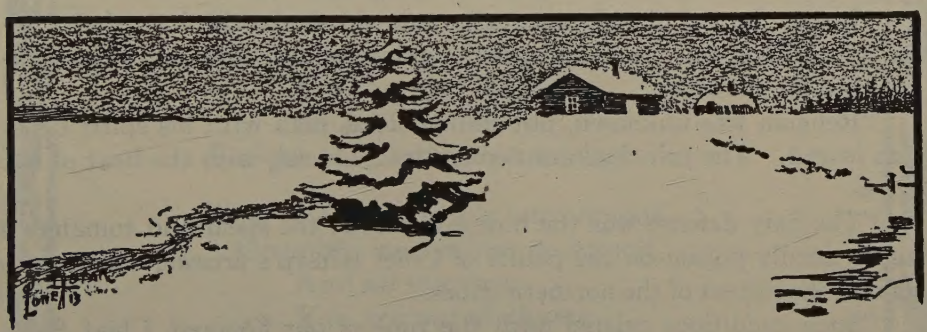
SAM MORRIS AND DAUGHTER—NEZ PERCE INDIANS

YELLOW WOLF—NEZ PERCE
Joseph's Band

nurse, both tender and painstaking, and several Indian women have become successful physicians.

The impassivity and taciturnity so characteristic of certain Indians is the effect of the habit of reflection, not the result of poverty of words or of ideas. There are fifty-eight different languages spoken in North America, some of them of great complexity, and a sign language is in general use by which Indians speaking different tongues can freely communicate with each other. Memory was carefully trained by the custom of reciting ancestral traditions and the sacred chants of their religious ceremonies. Before replying to the argument of an opponent in council an orator was expected to repeat all the points of the other's address in order to show that he comprehended them.

It is doubtful whether if a number of untrained white people were thrown entirely upon their own resources under the condition in which the Indians of the plains were found, and had to depend mainly upon hunting for food, clothing, housing, and other necessaries of life, they would succeed in building up a more creditable social organization than that of the Indians.



Indian Eloquence:

By Charles Eugene Banks, in Seattle Post Intelligencer.

ORATORY seems to have been a native gift of the American aborigine. The speeches of Logan, Black Hawk, and many other of the chiefs of history have been models for school readers for three generations. Sitting Bull was a noted orator. Chief No Shirt, of the Umatillas in Oregon, is a fine orator, although he has never read a book and speaks no English. I asked him why he was called called "No Shirt." He explained that it was a title he himself chose "because," he said, "my people have been stripped of everything."

At the annual ceremonies over the grave of Seattle at Suquamish,

Wash., August 21, Charles Alexis, a full-blooded Suquamish Indian, delivered the following address, which for simplicity, purity of diction, and choice of words in order is a model of spoken composition. It has the deep directness and flow of a Greek oration. What speech of our college-bred statesmen can compare with it?

"In the days unknown to the present inhabitants of Suquamish the fathers of our tribe lived in the simple form of life. Sound memories survive the life of our greatest of chiefs, Kitsap, who held his tribe in the light of the brightest moons of his time.

"In time of peace his eloquent speeches were re-echoed with cheers from his people.

"In time of war amongst his neighboring tribes his arbitration for peace was law.

"The neutral spirit which he caused his tribe to possess brought to light the name of Suquamish, which means tribe of refuge.

"He planned and constructed with the aid of his people the first and largest log structures ever built on the Sound. With rude implements they felled and hewed large cedar trees and soon completed the home of their council, which was later known to the white man as "Old Man House."

"In the glory of his reign our tribe enjoyed all the blessings of aboriginal life. Food was plentiful and the prices of fish and meat were exchanged for the other.

"Religion was unknown, but the medicine man with his spirit belief was feared. The principal amusement was dancing with the beat of the drum.

"The only defense was the bow and arrow, the spear and tomahawk and a deadly poison on the points of Chief Kitsap's arrows, which once caused the retreat of the northern tribes.

"Such conditions existed until the time of our honored Chief Sealt (Seattle). He met with the troubles of an invading civilization. He was forced from one hunting ground to another until the treaty of Point Elliot, when he ceded his last domain and chose the western shore (of Elliot Bay) for his hunting grounds forever.

"We of today only hear of the past, but we may boast of the wisdom of our chiefs. Their eloquent speeches have caused the fruits of our tribes to ripen.

"Ignorance, the greatest rival of man, is fast losing control of our race. The treacherous customs of our fathers have vanished at the mercy of the church and the schools. We have learned the meaning of civilization and we shall seek forever hand in hand with our white brothers that higher standard of living, and we earnestly hope that they will continue to assist us that some day our race may mark an era in American history."

Hustle and Grin

(Here's Apologizing to Ella Wheeler Wilcox.)

Smile, and the world smiles with you,
"Knock" and you go alone;
For the cheerful grin
Will let you in
Where the kicker is never known.
Growl, and the way looks dreary,
Laugh, and the path is bright,
For a welcome smile
Brings sunshine, while
A frown shuts out the right.

Sigh, and you attain nothing,
Work, and the prize is won;
For the nervy man
With backbone can
By nothing be outdone.
Hustle, and fortune awaits you,
Shirk, and defeat is sure.
For there's no chance
Of deliverance
For the chap who can't endure.

Sing, and the world's harmonious,
Grumble, and things go wrong,
And all the time
You are out of rhyme
With the busy, bustling throng;
Kick, and there's trouble brewing,
Whistle, and life is gay,
And the world's in tune
Like a day in June,
And the clouds all melt away.

SELECTED.

IF the world owes us a living, why not pull off our coats and proceed to collect it?